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AN EDITORIAL

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JOSEPH S. FOX

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

SUMMER TRAINING SCHOOL AT KARUIZAWA

For ten years a school for the training of Sunday-school teachers has been held at Karuizawa, in the hill country of Japan. In the past the educational program has been developed under the direction of H. E. Coleman, Educational Secretary of Japan, representing the World's Sunday School Association and the National Association. This year the National Sunday School Association of Japan will take full responsibility for this Training School at Karuizawa which will be in session from July 27 to August 6. A second school is to be started at Shimonoseki, also under the auspices of the National Sunday School Association and Mr. Coleman has been asked to assume special responsibility. The proposed dates are August 4 to 11. Religious instruction for youth and their activities has received special attention recently and Daily Vacation Bible Schools are also being promoted by Mr. Coleman and the National organization. Two institutes have been held at Matsuyama and Oita, where special instructions were given to teachers who will take part in daily vacation schools during the summer.

AN ESSENTIAL PRINCIPLE OF JUSTICE

Clarence True Wilson, General Secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, in a statement issued to pastors of that denomination, calls upon them to challenge the frequent assertion that Prohibition is out of place in the Constitution because it is inherently statutory in character. "Men in public life and prominent opponents of the Prohibition policy have recently declared that Prohibition changes the character of the United States Constitution in that it is essentially statutory in character, while the Constitution should deal only with principles," said Dr. Wilson. "This is not true. Prohibition is properly embedded in the Constitution of the United States because it is an essential principle of justice. The Government which is established to foster the public welfare has no inherent right to license an anti-social institution. Through generations the Government did outrage the rights of the people by striking hands with an institution which destroyed prosperity and caused innumerable social ills. The people had a right to expect consistent hostility on the part of the Government to all evils which endangered the public health and welfare, but because the United States Constitution said nothing in regard to the attitude the Federal Government should maintain toward the liquor traffic, the people saw their right ignored and the traffic protected and encouraged by Government, while the national resources were wasted, social delinquency increased and a vast burden of poverty and woe was piled upon the shoulders of the taxpayers. Treading in the path of the fathers, the people placed in the Federal Constitution, which prohibits the suspension of the right of habeas corpus, ex-post facto laws, unequal taxation and laws abridging the right of free speech, an amendment which prohibited the Government from continuing a policy abhorrent to the spirit of the common law and out of harmony with the preamble of the Constitution. The Constitution is to "establish justice," but the license policy protected fraud and filled the treasury with revenue from a trade which corrupted politics, defied law and profited by the distress of the people. It was designed to insure "domestic tranquility," but the Government licensed a trade which inevitably produced riot, murder, robbery, debauchery and disorder. It was to "provide for the common defense," but the Government licensed men to deal in a commodity which weakened the bodies and minds of American citizens and built a corrupt interest which imperiled the nation with its selfish and treasonable activity in time of war. It sold to the liquor traffic, which had no inherent right, the privilege of existence and the right to do wrong. Never should it be forgotten that Prohibition was placed in the Federal Constitution by a two-thirds vote of men elected by the people and by the ratification of more than three-fourths of the State legislatures, also elected by the people. George Washington said, "The basis of our political system is the right of the people to make and to alter their constitutions and governments." Opponents of Prohibition have a right to ask repeal of the Eighteenth Amendment, but they have no right to attempt to destroy Prohibition in any other way.

Forty-nine

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WINONA MISSIONARY CONFERENCE

It is the purpose of the management of Winona Lake Indiana Assembly and Bible Conference to make this a world wide center for furloughed missionaries where these faithful, sacrificial servants of the Lord may find a free home and the opportunities for study, rest and recreation. Many missionaries of all denominations are planning to be at Winona this summer. Just preceding the Bible Conference there will be held a great missionary Conference (interdenominational) August 3 to 11, under the supervision of Dr. R. H. Glover one of the foremost missionary authorities of the world. He is a world traveler. He will be assisted by Drs. G. S. McCune, and W. H. Hockman. Both are men of broad scholarship, thrilling speakers, travelers, missionaries, one a college president, the other the founder of the J. Hudson Taylor College at Luchow. Each will speak daily. There will be field study. The lectures will be deeply spiritual and educational. It is a great opportunity for pastors and their people. Send delegates. It will put new life in the churches.

ENTERTAIN CHINESE STUDENTS IN HOMES

The congregation of the First Methodist Church of Fort Atkinson, Wis., recently opened their homes over a week-end to 21 Chinese students from the University of Wisconsin. Three-fourths of these students were not Christians, most of them had never been inside Christian homes, and some had never attended Christian services. All were entertained in Fort Atkinson homes and were present at the services of the church on Sunday. An increase of sympathy for the Chinese is reported as a result.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Who Are the "Boys of '26?"

THOSE were stirring days, that midsummer one hundred and fifty years ago. The die of separation and independence was cast by that fringe of American colonies along the troubled Atlantic seaboard. They had crossed their Rubicon and there was no turning back. The times and the occasions called for a militant patriotism which was embodied imperishably in the "Boys of '76." We all know and feel the thrill of that picture—the standard bearer holding high the colonial colors, and on one side the fifer, on the other the drummer. We feel the challenge of the martial music, we sense the vigor of the aggressive step. It is indeed the "Spirit of '76," the patriotism of a new-born nation.

This year marks the sesqui-centennial of American patriotism. It offers us the occasion to pause in review; to take stock of the present national circumstance, and to revaluate the patriotism which the times require; to look about us, in short, for the Boys of '26. Who are they?

Not many days ago when across the international boundary line, we stood, in company with a group of Canadian friends, before the monument memorializing the battle of Lundy's Lane fought nearby in the War of 1812 between the United States and Great Britain. The inscription, of British authorship of course, recorded the engagement as a victory of His Majesty's troops! Now, from our youth up we had read of Lundy's Lane as a glorious American victory. Time was when we and our Canadian friends would have joined the issue hotly as to the correct version of history in the matter; but now we merely chaffed each other in pleasantry. Our patriotism had risen above the issue of a skirmish between two peoples who have lived in unbroken friendship for more than a century. We exemplified the higher patriotism of peace.

Standing before the monument of Lundy's Lane, a chain of reflections was started on the implications of present day patriotism. Does it differ generally from that of a century and a half ago? Does the patriotism of 1776 suffice for 1926?

In the minds of many aggressively patriotic people there is apparently no difference. They sing, "The old time patriotism did for our fathers and it's good enough for me." Some time ago there was exhibited before a state historical association a moving picture which was being used in the public schools of the state to instill ideals of patriotism in the school children. From beginning to end the Flag was exalted almost to deification, and always in connection with armies and navies. In a word, the Flag was identified with "blood and iron," with sanguinary conflict, with national superiority proved by the ordeal of battle; not once was the Flag we love associated with our greater achievements of peace for the human welfare.

This is the kind of patriotism that is "not enough," in the immortal words of the martyred Edith Cavell. It is no reflection upon our Revolutionary fathers to say that the patriotism of the past is *not* good enough for the present; that it will not suffice for the Boys of '26. Should we not be enriching the heritage they gave us rather than merely accepting it?

New occasions teach new patriotism. What are these new occasions? What is it of "ancient good" that time has made "uncouth?" What is *our* "crisis" that faces *us?* What is the "Spirit of '26?"

A century and a half ago, and for decades thereafter, we were largely a separate people, a nation unto ourselves. Vast were the distances and deep were the chasms of time that separated us from Europe on one side and from the Orient on the other. It was a period of monarchy in government, and of monarchy that was very generally absolute. This young nation had dedicated itself to a new ideal —the ideal of political and civil liberty. It was this ideal for which the Spirit of '76 had made men fight and bleed. Succeeding generations were jealous for its safeguarding and its development. Little wonder they looked askance at those from foreign shores. The foreign nation was a potential if not an actual enemy of the new ideal so carefully nourished amongst us in our national isolation. We were a homogeneous people with a spirited consciousness of our achievement and our destiny. In the buoyancy of youth we thrust out the chest in the spirit of Yankee Doodle and dared the world to molest us. This was the patriotism of the young America, then far from the madding nations of the world.

How dramatically the scene has changed! The sensational developments in communication and the baffling complexity of world economic and social relations have crowded the nations of the earth together and made the world a neighborhood. A pistol shot in southeastern Europe turned peaceful America into one mammoth armed camp, and a strike in Shanghai may change the world currents of economic life. The earth has become one vast gallery of resounding echoes. Whisper this morning in America and before nightfall your echo may be heard from India by the loud speaker of racial sensitiveness. Whether we like it or not, our day of isolation has gone forever—the world is at our doors.

And it is a different world from that of '76. The regime of monarchy has passed and we are no longer the lone guardians of liberty and human opportunity. The other nations emulate us in the ideals of freedom and self-determination. Our hopes are the common hopes of all.

Likewise, the scene has changed within. No longer are we a homogeneous people of Anglo-Saxon strain. Our

population has become a polyglot of the nations. Individually we jostle shoulders continually with representatives of races and religions that are not our own. How shall we carry on?

Since the world has become a neighborhood, a broader and a more intelligent patriotism is required. If, perforce, we must mingle freely with the peoples of the world on a basis of mutual dependence, we must learn how to be neighborly about it. We must learn to know them better and appreciate them more. Fear, mistrust, and a general attitude of belligerency belong to the days of proud isolation. They are impossible now if our international life is not to become unendurable. Well informed and sympathetic co-operation must succeed the aloofness of narrow, national pride. The patriotism of '26 must be a patriotism of world brotherhood.

This does not deny national patriotism—it enhances it. "We are beginning to see," says an English writer, "that the truer cosmopolitan of the future will not cease to be a citizen of his own country when he becomes a citizen of the world, that the wider fellowship will lose its content and its meaning if it is to involve a denial of patriotism and not rather to subsume it as a necessary element in the true international spirit."

In fact, patriotism, like the time-honored virtue of charity, begins at home. We must study to make ourselves approved by our next door neighbors and by those with whom we labor at the daily task if we are in any sense to become world citizens. Our professions of world brotherhood are easily nullified by the display of an unbrotherly attitude at home. Every nation and every race and every religion has contributed of its own people to our national life. Long, long ago, a difficult test was laid down for human guidance, that was never more apropos than now: How can we say we love our brother whom we have not seen if we love not him whom we have seen?

We live in a maze of color and creed and each has its contribution to make to the new Americanism. A man's character may not be judged by the color of his skin; nor a man's culture by his race; nor a man's patriotism by his creed. This thing we must learn. There is no place for the snobbish pride of race, culture or opinion in the new citizenship. The superiority complex is foreign to the new patriotism.

Who, then, are the "Boys of '26?" They are our new world citizens whose hearts have been touched with a sense of human brotherhood. They love their country intensely—so intensely that they wish to make her the great exemplar of good will among men at home and among the peoples of all the earth. They put their faith not so much in defensive armaments as in the offensive power of world-wide understanding and conciliation. They are men and women who are intelligently appreciative of other national cultures, who are big hearted and sympathetic, who are broad-visioned and tolerant. They express the Spirit of '26, the essence of a finer, nobler patriotism.

From Mecca to Canaan and Return

A Ride Through the Heart of Iowa Quakerism

Yes, we freely admit that the metaphor of our headline is somewhat mixed. Nevertheless, it seems to have a certain appropriateness which justifies the literary faux pas. Not only is Oskaloosa more or less the Mecca of Iowa Quakerism, but it was also the Mecca of young American Quakerism to a very considerable degree during the recent days of the Young Friends General Conference; and as for Canaan, we challenge anybody to visit historic Honey Creek Quarterly Meeting and then have the temerity to say that he has not found away out here in Iowa a reproduction of the land flowing with milk and honey. So much by way of preliminary defense of our caption.

It was away back in the wintry days of January that Robert N. Culbertson, pastor at Honey Creek, had written the Editor, asking him to be present at the June Quarterly Meeting. At that time we felt it doubtful whether we could accept, but had we been able to visualize a certain gorgeous summer day and the beautiful Iowa landscape as it would appear in June, we would certainly have yielded at once. At six o'clock on Saturday morning the twenty-sixth, Charles O. Whitely, Yearly Meeting Superintendent, and the writer headed northward through the very heart of Iowa Quakerism. The Whitely Overland car which carried us is well named. It registered a mileage of something over 21,000 miles, covered within a year or so as we recall. In our three-day trip we learned that it not only gets over the land in great distances, but that it does so in a hurry with Charles O. at the wheel. It occurred to us that it would have seemed strange indeed to the Iowa pioneer Quakers to think of getting up and driving one hundred miles to Quarterly Meeting and arriving a half hour or so early as did we.

It was the thought of our pilot to take us through as many Friends communities as possible and we doubt whether there are many sections of American Quakerism through which we could touch as many meetings in the same distance as we did on this ride. We first passed the New Sharon Meeting-house and parsonage, hailing the pastor, Herbert Wood, who was out in the yard rubbing his eyes and taking an early morning stretch. He was not sufficiently awake to recognize the early morning travelers who called out to him.

Approaching picturesquely located Lynnville, we noted an acetylene light burning in the broad daylight in a field to our right. Charles Whitely explained that it glows continuously as a "beacon in the night" for the airplane traffic. We found a beautiful, commodious Friends church here, constructed of deep red brick. We give notice right here that our store of adjectives is going to run out very promptly in the description of some of the Friends Meeting-houses which we saw on this day's journey. Our architectural adjectives are limited at best, but when it comes to doing justice to the Iowa Meeting-houses we are more than ordinarily hard pressed for adequate words.

GIVE US MORE ADJECTIVES!

Riding on through the town, Charles hailed a rough and ready pedestrian armed with a pail and making his way to a neighbor's cherry tree. It proved to be none other than the pastor, John Snavely. He confessed that when he left the house, his wife admonished him that just as sure as he went out in that kind of a rigging he would see somebody! The only objection we had was that we found him before rather than after he had been to the cherry tree.

Our next call was at Sully which is the home of a community of Hollanders. Like other religious groups, they have had their difficulties and divisions, the result being that we found the big Dutch church and the

little Dutch church on opposite sides of the street. They have their own private school. Not all the residents are of this religious persuasion, however, for here is located the Friends Federated Community Church. We stopped at the parsonage and called out Ed Thompson, its pastor. He is planning to give up the work, however, and Willard Reynolds is arranging to assume the leadership. From this community come the Conovers, whose name is prominent in Iowa Quaker terminology.

Leaving Center meeting a little to one side, we drove next to the bustling and thrifty city of Marshalltown, which geographically is perhaps better situated to be the capital of Iowa Quakerism than is Oskaloosa. The new and very substantial Friends Meeting-house is located in the heart of the Marshalltown church district. Howard Cope has done a very fine piece of constructive work for Friends here, having built up the Bible School until it has developed from a tail-ender into one of the strongest schools in the city. Perhaps no minister is more influential in Marshalltown than is he. We wanted to stop and see him and got roundly "called" a few days later for not having done so, but not knowing just how much time would be required on the road, we felt that we must be on our way.

We drove a little out of our way in order to pass Hartland, the bee hive from which the Pemberton family has swarmed, many of them settling in Oregon where we had known them in other days.

When we reached Bangor we found ourselves sadly in need of adjectives again. Here is a neat, attractive, brick Meeting-house, located in the open country. Its very appearance was suggestive to us of the vitality still to be found in the rural church. Lawrence Sams is the pastor and Charles Whitely called him out from the parsonage nearby for a neighborly greeting.

WHENCE ALL BUT FRIENDS HAVE FLED

We were now riding for miles through the countryside of Marshall and Hardin Counties in which Friends seem to have well-nigh the complete right of way in religious activities. There are no other churches in this section and the fact that the various communities are still occupied by Friends who own the land gives a clue to the prosperous condition of the rural meetings. We were impressed with the fact that as we drove along the country roads, our driver seemed to know practically every one whom we met. Of course he could have been bluffing us except for the fact that the people whom he hailed seemed to know him equally well.

While referring to the various Friends Meeting-houses which we passed, we have made no effort to express our enthusiastic admiration of the section through which we were riding. We are conservative in saying that we never rode through lovelier country. In our letter, "Knee Deep in Iowa," which appeared in these columns two weeks ago, we attempted a little word picture of description. We felt at the time that it was wholly inadequate and now we know it to be. It was like riding through one continuous panorama presenting in matchless beauty a landscape of undulating fields stretching mile on mile. Since we can not possibly describe it, we have nothing to do but to pass on.

The country meeting which we next reach is that of Stanford recently rejuvenated by Tristam Dillon, son of John Dillon, well known pioneer western Friend and minister. From this section come the Peckhams, Marshalls, Carrells and other well known Friends.

A little to one side is Liberty meeting from which went Jim Howard, former President of the National Farm Bureau. Passing from Chester meetinghouse, we drove in to call upon our aged Friends, Joseph and Allie Hockett. We learned from our traveling companion that Joseph Hockett has long been the inspiration for the work of Friends in this section. Though declining to be recorded as a minister, he has long worked faithfully and effectively among the people of the district for the upbuilding of the Kingdom. We found him very frail in body, but triumphant in spirit.

Our last stop before reaching the place of our appointment was that of New Providence at the home of our aged Friends, Ezra and Elvira Hinshaw, whose pictures appeared in these columns a year or more ago in connection with the celebration of their fiftieth wedding anniversary. We found them getting ready to go to Quarterly Meeting where we met them later in a long anticipated and long deferred visit. Ezra Hinshaw, an honored Friends minister in Iowa Yearly Meeting, whose name our father carried, is a kinsman whom we had never before had the privilege of meeting.

Passing the Friends Meeting-house at New Providence, we drove on out two or three miles into the country and found ourselves at beautiful Honey Creek. We were among the first to arrive, though Friends were soon gathering in from around about. Among the first whom we met were our old friends Perry and Laura Bantz, former neighbors at Richmond. They are pastors at Illinois Grove not far away and had brought some of their members to Quarterly Meeting.

WHERE EVERY PROSPECT PLEASES

While the Friends are driving in, we may make a little survey of the surroundings. If we had had words with which to describe the attractiveness of the morning ride, we would have saved the best of them for the description of the Honey Creek community. Having said this, we shall have to leave the rest to the imagination of our readers, except to say that when on the Meeting-house grounds one has the impression of being lifted high above the beauties of the surrounding country where "every prospect pleases...." We will not finish the quotation for we do not think it would be appropriate to Honey Creek community at all. The Meeting-house is as lovely as its surroundings and is constructed of the same material that has gone into some of the other houses mentioned, such as Lynnville and Bangor. Moreover, the Honey Creek Friends are building a very attractive parsonage to match the Meeting-house.

The records of Honey Creek Quarterly Meeting take us back three quarters of a century and more when this section was settled by pioneer Friends who made the great trek of twelve hundred miles from Yadkin County, North Carolina. As we have found certain Quaker names marking other Quaker communities, so here we find the name of Reece inseparably connected with the history of Honey Creek Quakerism. The first land entered in Providence Township was by William Reece in 1852 and from that time to the present the Reeces have been actively and influentially associated with the development of the work in Honey Creek Quarterly Meeting.

We felt that we were not only standing on historic Quaker ground, but we were deeply impressed with our own indirect personal connection therewith. We recalled that it was from Honey Creek meeting that William Hobson went forth a half century or more ago to spy out a new home for Friends in the great Pacific Northwest. It was he who from the top of the Chehalem Mountains saw a vision of a future Friends settlement which is now known as Newberg, Oregon. Later in the day our Friend, George C. Pyle, of Iowa Falls, told us that as a small boy he remembered being present when the minute was given William Hobson, releasing him for his journey and that he also remembered the report which William Hobson gave on his return. Furthermore, he confirmed our thought that the new meeting at Newberg was set up by Honey Creek Quarterly Meeting to which it belonged prior to the establishment of Newberg Quarterly Meeting. We were therefore returning to our old home Quarterly Meeting to which we had once belonged when a child, albeit two thousand miles distant.

AMONG FRIENDS AT HONEY CREEK

After the meeting had "set," a Friend brought in a few bouquets of lovely flowers with which to grace the room. It raised a whimsical reminiscence of how in the old days in the Meeting-house at Newberg we had seen William Hobson of Honey Creek carefully remove from the public view a little cluster of flowers lest they distract some Friend's mind from that serious contemplation which he felt should mark the hour. He was a plain Friend, greatly respected and much loved, but we are glad that Friends today do not feel that the beauties of God's creation detract from our proper worship of him.

The Meeting-house was well filled and although we felt that we had been coming among strangers, we soon found ourselves looking into the faces of many whom we

had known elsewhere. In addition to those whom we have mentioned, there were Leota Reece Walton, a former schoolmate at Pacific College, and Will S. Reece, a former resident of Newberg, brother of our old teacher, Miles Reece; Ira Mills, another Oregon acquaintance, who had driven thirty miles from Ames to be present. We were gratified to see the tall and still stately form of Jasper Hadley, for years Superintendent of Iowa Yearly Meeting. On the platform with us were Nerius Hodgin, a minister, formerly of North Carolina Yearly Meeting; Noble C. Trueblood, pastor at New Providence, but who was returning soon with his family to old Indiana, and Henry Hickman, a resident minister of Stanford meeting; also a visiting minister, S. H. Williams, pastor at Earlham, Iowa. We were asked to bring the message of the morning which was supplemented by free expressions from members of the congregation.

At the noon hour a picnic dinner was enjoyed along with the social hour which accompanied it. During the interval we were taken a quarter of a mile distant to call upon Robert Culbertson who was not able to be present. He had recently suffered a breakdown in health which would necessitate his relinquishment of active work for some time. Honey Creek Friends were very generous in their expression of satisfaction over his work among them and much regret is felt over his ill health which it is fondly hoped will be but temporary.

During the day it was our great privilege to make many new friends to add to the former ones already mentioned. As a matter of fact, we were impressed with the number of Honey Creek Quarterly Meeting members who are regular readers of THE AMERICAN FRIEND. This relationship always quickly establishes a personal acquaintance which follows naturally upon a reading one.

Following the afternoon business session, we set forth again, this time in the direction of Earlham to reach which meant another hundred mile drive following Quarterly Meeting. We stopped at Illinois Grove for we simply could not go by without a little visit at the Bantz home. In the business session of the afternoon we had heard a good report of the work being done here of which the Yearly Meeting Superintendent spoke very highly. For one thing, the community was carrying on very successfully a Daily Vacation Bible School. In other ways, also, the pastor and his wife are steadily gaining the confidence and coöperation of the community as a whole for the better carrying on of the work which was in not too prosperous condition when they went there. We enjoyed our little visit and wished it might have been extended somewhat, especially when we noted the ripe, yellow-legged chickens running about.

EARLHAM AND BEAR CREEK AGAIN

It was a late hour when we reached Earlham, but not too late to find George and Sarah Standing waiting up for us. Next morning Lloyd Mendenhall drove in and took the writer out to Bear Creek for the morning meeting. We had driven through the community and stopped at the Meeting-house in 1924, but this was our first meeting with the congregation. Bernice Riddle is still the beloved pastor and will evidently remain so as long as she is so minded. Having previously listed the many notables who have gone out from the Bear Creek neighborhood, we will not do so now except to say that we returned to the community with a feeling that we were communing not only with those with whom we fellowshipped in personal presence, but also with those others who had gone out to serve in wider fields, some of whom have gone on beyond.

It was a pleasure to participate in the family dinner in the home of Lloyd and Louise Mendenhall. Although we had not known them personally before, we had much in common; first, through their year's residence at Newberg when he taught at Pacific College and later through their work on the mission field in Cuba.

In the afternoon we made a visit at the Stribling home without which no visit to Earlham would be at all complete. In connection with this much anticipated visit, we were delightfully entertained at lunch by Lois and Esther Hoskins, nieces of Pearl Stribling.

Charles Whitely had preached at Earlham in the morning in the absence of the pastor, Sherburne Williams, who had remained at Honey Creek for the Sabbath day, and in the evening we exchanged places of service. The evening meeting at Earlham gave us the opportunity of seeing good friends whom we would otherwise have had to miss; such for example as Charles and Mildred Maxwell and daughters who had been our hosts on our previous Earlham visit last March. We were also delighted to see Eva K. Schafer, until recently a member of the Central Office Staff. Her work as traveling representative of the Butterick Publishing Company had taken her to a nearby town and she had come over for the evening meeting.

Another night at the Standing home gave us further opportunity of acquaintance with these good Friends whom we came greatly to love. Next morning while the Overland was receiving some attention preparatory to the return trip, we made a pleasant call at the home of A. J. and Lennie Hadley. Another little visit at the Stribling home and by the middle of the forenoon we were on our way again. This time we were accompanied by Nellie Mitchell, Jennie Beals and Merle Nellis of Earlham whom we took to the Young Friends Conference at Oskaloosa.

On reaching the environs of Des Moines, our driver took us through the fine residence section which opened our eyes to the attractiveness of Iowa's capital city. Of course we had to drive through the capitol grounds. We found the heretofore gilded domes being repainted with a color that looked to us to be dangerously near red! We did not learn whether this had any connection with the political upheaval which is on in Iowa and which was recently marked by the spectacular nomination of the militant Brookhart for Senator over the gentle and patriarchal Mr. Cummins.

Driving around by the Des Moines Friends church we made a brief call at the parsonage and met the pastor, DeWitt Foster. Stopping on the roadside some miles out from Des Moines we enjoyed a picnic lunch after which we made our way more or less leisurely toward our Quaker Mecca which we reached in mid-afternoon.

Thus we returned from our three hundred mile week-end ride through the heart of Iowa Quakerism and through as beautiful a farming country as heaven ever smiled upon. Thank you, Robert Culbertson, for inviting us to attend Honey Creek Quarterly Meeting.

W. C. W.

"HOW NOT TO DO IT"

An entertaining program was presented by the Woman's Misisonary Society of First Friends Church, Long Beach, California, Florence Wiltsee, President of the society, presiding. Appropriate musical selections were rendered by the Sunday School Orchestra and May Benson, accompanied by Bessie Blount, sang "Hold Thou My Hand." Dr. Frank W. Dell, pastor of the church, conducted the devotionals, reading a missionary message, and offered a prayer.

Miss Lillie Ho, a charming and accomplished Chinese girl, was introduced in a gracious manner by her friend, Miss Nellie Davis, who was a former missionary to China and who is now vocational secretary of the local Y. W. C. A. Miss Ho captivated her audience with an inspirational address on the "Activities of the Girl's Education in China." She was able to give personal experiences, being a graduate of Ginling College in China and afterward instructor in music for two years in this institution. At present she is taking a post-graduate course in music in the University of Southern California. In closing her address she stated that the new and better China depends upon the educational and spiritual development of the young people of her country.

The playlet, "How Not To Do It," depicting a meeting of a woman's missionary society in which there was no order, the president being late, the secretary forgetting her minutes, the treasurer keeping her books in a most haphazard way and a general complaint and shirking of duty by the members, the speaker of the day careless in the preparation of her message and a guest who really knew the proper way the society should be conducted, was quite amusing.

When the World Court is as authoritative as our Supreme Court, we shall have abolished war as an institution wholly and forever.—IRVING FISHER.

California Yearly Meeting

BY JOSEPH S. FOX

The 32nd Yearly Meeting of California Friends met in Whittier, June 22 to 27, 1926. Perhaps the keynote of the sessions may be said to have been "comfort," a word that too often is far away indeed from our sometimes almost hectic, bustling, strenuous, feverish religious gatherings. That most admirable of clerks, whose generalship has caused California's sessions to go smoothly, lo, these many years, Allen U. Tomlinson, again directed the activities of the gathering to the great pleasure and satisfaction of all.

Speaking first of the doings of the sessions which are most likely to interest Friends at large we note two actions concerning the Five Years Meeting. Harry R. Keates who, as General Superintendent, is a member of the Executive Committee of the Five Years Meeting, brought the information that as a member of that body he had been asked to record his vote as between Richmond and Oskaloosa as the meeting place of the Five Years Meeting in 1927. He stated that he desired to have the advice of the meeting relative thereto. After considerable discussion, the vote in favor of Oskaloosa carried the day, although not unanimously. Was it only imagination, or did the gavel used this year by the Clerk for the first time and presented by Levi Gregory on behalf of his brother Silas give a more resounding whack than on other votes? Silas Gregory made this gavel out of wood taken from the altar rail of Oskaloosa old Yearly Meeting-house. He had intended being present in person and making the presentation but was prevented by serious illness. The gift was greatly appreciated and the clerk was exhorted to use it to put terminal facilities in vital connection with elocutionary offerings.

Another action concerning the Five Years Meeting was a resolution coming from California's delegates to the F. Y. M. as follows. As a remedial measure to alleviate the widespread unrest throughout the Five Years Meeting, California Yearly Meeting recommends that steps be taken at the F. Y. M. in 1927 to insure that all official salaried appointments, such as General Secretary, Editor of THE AMERICAN FRIEND, Secretary of the Board of Foreign Missions and Secretary of the Board of Home Missions be finally made in the face of the delegate body of the F. Y. M. We believe this to be a necessary step not only in promoting sympathetic official relationship between the F. Y. M. and each separate Yearly Meeting, but in order to make it possible for our official appointees to render satisfactory service. The resolution was carried unanimously.

In the pastoral situation there are nine changes this year, most of them supplied by men from outside the Yearly Meeting, with several pastors who have tried to resign, but whose congregations have refused to accept their resignation. In addition to this Frank W. Dell has announced his resignation from Long Beach meeting to take effect in the fall, but his congregation seems determined to refuse that also. Levi Gregory, who founded Oakland meeting 21 years ago and has served it continuously ever since, only agreed to remain another year in the hope of securing a parsonage and making other arrangements which would be conducive to the calling of another man. Ellis Wells and wife from Harmony, South Dakota, have come to take up the work at Capay Rancho, the new meeting in the north. Leanah Hobson has been in charge at Lindsay for four months. Lindley A. Wells comes again into the meeting, and again to Long Beach, but this time to the Bethel meeting. Rachel Lockwood, who was assistant pastor at Pasadena when J. Arthur Wollam broke down is now the regular pastor. Ramona Park Friends Community Church, the new meeting in the central part, is without a pastor. Richard Haworth goes to Sunnyside in the extreme south, that meeting having been without a pastor for a year. It is likely that Blaine Bronner may take up the work at Alamitos. Carl and Minnie Miller are coming to the Bell meeting, and L. Clarkson Hinshaw to Berkeley.

In connection with the new community church idea in conjunction with Friends a request came to the Yearly Meeting from Ramona Park asking that permission might be given for the water baptism of those of their converts who could not as yet accept Friends views. The answer drafted by the permanent board was adopted enthusiastically and felt to be very carefully and wisely written. It stated that inasmuch as Friends have always adhered to certain views on water baptism, and other churches are continually coming nearer to our position it would not be wise to make any change now. However, liberty should be given those who cannot accept Friends views, in our community churches, to seek application of water from some minister willing to administer same without such transaction making any difference in church fellowship.

A most significant movement from which much may be expected in the future is the unofficial gathering of the men in the meeting who pledged themselves to stand back of the church extension work to the extent of their ability, both in the Yearly Meeting and in their home meetings.

While there were not many visitors from other yearly meetings, the meeting noted with satisfaction the presence of Francis C. Anscombe from Baltimore monthly meeting and Mary E. White from Jamaica. The former preached on Sunday morning to a crowded house, and the latter was useful in many missionary meetings. Dr. Lincoln A. Ferris, pastor of the M. E. Church at Glendale, formerly of San Diego, as he described it, "that little city 14 miles north of Tia Juana," gave evangelistic addresses in the evening which were very much appreciated. Dr. Briggs, State superintendent of the Anti-Saloon League gave a timely and up-to-date address on the prohibition question, and Dr. L. L. Wirt brought the latest facts in regard to peace. One evening, when Dr. Ferris was unavoidably detained, Frank W. Dell supplied his place to complete satisfaction. Mrs. Stella M. Atwood, Riverside, Cal., of the Department of Indian affairs of the General Federation of Women's Clubs, brought a stirring message in relation to the American Indian which reminded her hearers of Helen Hunt Jackson's "Ramona" or of "Uncle Tom's Cabin" by Harriett Beecher Stowe. Her message was most timely and direct in connection with many unknown evils.

While this was a "comfortable" Yearly Meeting it was not because any one was "crying Peace, Peace when there is no peace," for there were many grave problems to be faced, but rather because in the facing of those problems, there was unity, harmony and Christian love and courage, and the comfort came after the solution of the problems. Such an one was the budget. Smaller than usual, owing to the failure on the part of the monthly meetings to underwrite as large a share as usual. The two far away Quarterly Meetings, San Diego and Berkeley raised on their share, Whittier, the large central meeting, still kept well up with their overload, but a good many of the other central meetings seemed to find it necessary to slack off. As a result the budget matter was presented emphatically and graphically at one special session and it was felt that the real facts had been placed before the people with greater directness than perhaps ever before, and that the consequent results would be encouraging. The Statistics of the year showed a slight increase, only a few more members having been added than last year, but this was due, in part, to a policy of careful pruning which, as is well known, strikes all Friends meetings at various intervals. The amount of money used in pastoral support is $4,000 larger than last year, the total for home use being increased $40,000. The sum for foreign missions, is a little smaller than a year ago.

Ministerial Relief is a subject that is beginning to bud a little in California, showing promise of some day coming into flower. This year a plan was set on foot asking each member of the Yearly Meeting for 20 cents sometime during the year, which would mean the sum of $1,000 added to this fund this year.

Harry R. Keates was re-appointed as General Superintendent, but assured the meeting that this would be his last year and

gave plenty of warning in order that a successor could be chosen without hurry.

This was a great year for epistles. They appeared to be not only many in number, but of peculiar interest and much careful attention was given to them, both those coming in and those going out.

The reports from Whittier College were of a most encouraging character, and again and again tributes were paid to the high esteem in which President Dexter is held by outside people in the southland, with the consequent open door for the College. The class graduated was the largest in the history of the institution, the funds had increased from $40,000 per year to $100,000, and there was every prospect of an enrollment next year almost up to the maximum capacity of the increased equipment. There is very urgent need for a new girls' dormitory, which fact accounts for there being far more boys than girls among the students. A new library is also needed and is in prospect, $30,000 having been recently given for that purpose and the other $20,000 confidently expected from the same source. Not only is President Walter F. Dexter spoken of with enthusiasm, but Dean J. Herschel Coffin has also established an enviable place for himself among California educators.

The young people of Christian Endeavor are doing well, 80% of their income having been expended upon missionary enterprises this past year, and under the leadership of consecrated young men and women are going forward to hold up the standard of the church of the future.

Lady ministers, pastors and missionaries had a program of "stimulating toasts" which seems to have encouraged them greatly, showing that this group of Friends, also, are alive to their mission in the church.

There is much encouragement attending the work among both Mexicans and Japanese here in California, and Enrique Cobos the Mexican Whittier pastor is, perhaps, the best beloved minister in the whole Yearly Meeting. His poor people, in a recent Sunday service, contributed $85.76 to help forward the foreign missionary work of the Yearly Meeting. The presence of Matilda Haworth, at home on an unexpected furlough is an incentive to the work.

The board of benevolences of the Yearly Meeting is becoming an active factor in a financial way, several bequests having been placed in their hands to administer which are now bringing in worth while sums in interest, certain sums being also available from time to time to be borrowed for work of the church. Much care is being expended upon this task under the prudent leadership of Absalom Rosenberger that not a dollar of such money shall ever be lost.

The summary of the spiritual condition of the various meetings shows many items of real encouragement and it is felt that California Yearly Meeting has an open door before her and is striving earnestly to fit herself to enter it to the glory of God.

HIGH POINT REACHED AT HIGH POINT

Woman's Auxiliary of High Point N. C., Presents Annual Report to Encourage Others

As the work of the past year passes on into history, it is our desire to share with the other auxiliaries of our Missionary Union something of inspiration that is ours as we make our annual review of things attempted and done.

We have about one hundred and forty women in our membership. These are divided into circles, with a leader for each circle. One of these circles—the Home Circle—is composed of those physically unable to attend the meetings of the other circles, and who are visited by their leader and other circle members, taking them little gifts of cheer and comfort.

During the year circle members have made over fifteen hundred sick and hospital calls upon our membership and their families, and this has proven a most helpful service.

During the year we have served a weekly supper in connection with our Church Night program, and in addition have served dinners and luncheons to the Civic Clubs of our city, all of which has strengthened the bonds of fellowship and social life of our Church. Our women also raised over $500.00 from the annual turkey dinner and bazaar.

The report of our Treasurer shows that we raised $3,175.60 during the year from our various efforts, and we were happy to include in our disbursements $25.00 for the *Missionary Advocate*, $100.00 each for Alice Kennedy and Iva Pickering, $79.75 for Margaret Parker. In addition we have paid for Foreign Missions $360.00, for Home Missions $200.00 and $215.00 for student help. We have also paid for the supply of flowers for sick and bereaved households, flowers for the church services, $50.00 for the Coal Glenn disaster, $100.00 for City Nurse, $400.00 to Guilford College Girls' Work and $140.00 towards church music. In addition to these items, we have contributed in smaller ways to a multitude of church and community projects and activities, all of which has brought joy to our hearts, and real service for our church and the world.

In May we entertained the first Mid-Year Conference of North Carolina Woman's Missionary Union, and this brought a wonderful glow of happiness because of its wonderful success.

This truly has been a "banner year" for our Woman's Auxiliary. We have gained a big blessing from this working together; we have learned each other better as we have prayed and planned. We want to share the thought with all groups of Friendly women all over the body politic of Quakerism—that true happiness comes to those who toil and serve—and that even though our record year of finance and spiritual life has meant long hard days of real work for our circle women, it has all truly been a joy. High Point women extend their love and greetings to the membership of every Auxiliary and Woman's Group in our Union, and pray that all over the land there may come encouragement and inspiration and new desire for those greater things that are promised for us all to do, but which at present are unattained.

Let us all press forward together this coming year and make it the universal banner year for the woman's work of our American Friends' Missionary Union.

LIZETTE B. MENDENHALL, *President.*
ANNIE T. HAUSER, *Secretary.*

INTERNATIONAL STUDIES AT GENEVA

Travelers abroad who can spend a few days or weeks in Geneva, Switzerland, between the middle of July and the end of September will find there an unusual opportunity for getting in touch with international affairs. This opportunity is offered by the Geneva School of International Studies, of which Prof. Alfred Zimmern, formerly of Oxford, and well-known in this country as a lecturer and writer, is the head. The school was organized primarily for college students, and one of the study groups is restricted to them. However, in response to urgent demands from teachers, faculty members and travelers who come to Geneva, registration for weekly groups of lecturers is open to the public.

The purpose of the lectures is to stimulate interest and disseminate information on foreign affairs with special emphasis upon the promotion of mutual understanding among the various nations. Qualified speakers talk on political, economic and cultural topics, and lead discussions on the same subjects. A typical day's program consists of a lecture in English, and one in French during the morning, a similar schedule in the afternoon and a meeting for group discussion in the evening.

During the sessions of the League of Nations Assembly in September, a special schedule is followed. Prof. Zimmern's lecture each morning interpreting the work of the preceding day in the Assembly have become traditional, and are attended by a large and enthusiastic public.

In addition to the intellectual side, the school offers unusual opportunities for acquaintance with people of other countries. Group excursions are arranged to nearby points, and Geneva is a splendid place for outdoor recreation in the summer time. Economical living accommodations may be secured through the New York Office. The program of the courses is quite informal, so that persons may arrive and leave at any desired time. All inquiries should be addressed to Lawrence M. Orton, Secretary, at the office of the School, 250 Park Avenue, New York City.

Summer Plans in Tennessee

Edward Ransome Forced to Rest

Recent visitors to our Friends communities in Monroe County, Tennessee, have brought increasingly appreciative reports of the progress which is being made there under the leadership of Edward and Daisy Ransome. Those closest to the work have been much concerned, however, over Edward Ransome's struggle for some months past against failing health, which has forced him finally to ask for an extended rest this summer. He has worked beyond his strength in his great desire to meet the growing opportunities of the mountain Meetings, especially among the young people, and in the effort, this past year, to make possible the new meeting house at Oak Grove. Much work connected with the building has been done by him. In one letter last December he wrote: "We found in getting our lumber from the sawmill that we lacked considerable of the frame so had a lot of extra work cutting more logs and hauling to mill to complete the lumber bill. This morning we arose at 3:20 a. m. and began preparations for a two weeks' washing after which I was obliged to work about three hours in the manual training shop repairing scrapers and a plow for the men who are digging the basement, after which I went to Madisonville after some Christmas things that were at the express office and found that I could not bring the larger packages in my car so will have to go back tomorrow with my horse and a farm wagon to get them. Our roads are bad now. My car stuck fast in a mudhole today and I was obliged to get help to pull it out."

Early in May Edward Ransome's doctor ordered a complete rest for him, but it was six weeks later before arrangements could be made which made him content to leave Tennessee and relax completely. So great was his concern for the new meeting-house that he has admitted many sleepless nights, when he lay awake planning how it might be finished and the work cared for in his absence. The roof was finally on and the frame of the building under cover before he left. More money is necessary before the church can be finished. Edward Ransome estimates the amount at $700. He wrote in April, "It would not take more than $500 if I were able to go on and do as usual but that is out of the question this spring." He is hoping now that $700 may come from some source by the time he is able to go back, which he hopes to do late in August. If the work can go on then the new building may be ready for Quarterly Meeting in October, which is very desirable since the old meeting-house will hold only about half the people who want to come on such occasions.

Wilmington Yearly Meeting's Home Mission Committee has arranged for Orley Smith of Western Yearly Meeting, who has had considerable experience in evangelistic work, to take Edward Ransome's place during the summer. Orley Smith and his wife went to Tennessee about the middle of June and will live in the Ransomes' home at Oak Grove during their absence, giving most of their time to the evangelistic meetings which are held each year during the summer.

The Board of Home Missions makes its budget appropriation each year towards Edward Ransome's salary, supplementing the minimum amount guaranteed by Wilmington Yearly Meeting, and we hope each of you will help to make clear in your own Meetings the fact that when support for the budget is not received in full, his salary is short in proportion. There was a shortage of nearly fifty dollars for the year which closed March 31st receipt of which would have been particularly appreciated by the Ransomes this year. Prompt and generous support of the budget which provides salaries is our greatest concern and most appreciated by our workers, but if in addition to supporting the salary budget some one wants to give also to help complete the Oak Grove meeting-house, we are very happy to pass on such gifts to Edward and Daisy Ransome.

In view of all these circumstances, you will be especially interested in the message from Edward and Daisy Ransome, printed below.

LETTER FROM THE RANSOMES

The past few months have been hard on our communities on account of the great drouth of last year and the consequent crop failures. However, we hope for better things ahead since crops were looking good and doing well when we left Tennessee on June 23rd.

Being in poor health the latter part of the winter and through the spring, we were obliged to slow our pace. We did, however, meet regular appointments though we avoided most of the extras which it has been our practice to put in. The workers at the various points are taking a share in the responsibilities of the work in a way which is gratifying to us, in keeping up programs for special occasions.

Early in the spring, Daisy Ransome organized a boys' and girls' club, which meets every Friday afternoon. The first three quarters of an hour is devoted to song service, devotion, Bible drills, etc., the children taking a leading part. An hour of each meeting is given over to instruction in arts and manual training. Recently the boys have been making wooden books to represent the books of the Old Testament, while the girls have been taking lessons in sewing. At the last meeting before we left home, a test was given in classifying the books of the Old Testament (the wooden books being used). One girl, eleven years old, put them all in place in two minutes. Two girls placed them correctly in four minutes, and a boy and a girl in five minutes. The boys and girls are greatly interested. Committees have been appointed to help in the Sunday School and church work. In fact the children are so interested they all want to be on some committee of service. The committees are changed every two weeks so the more enjoyable task may be passed around. While we are away the club work will be in charge of Gladys Burris, one of our young women, who will be a senior at Friendsville Academy next year. Orley Smith will take my place this summer in giving the boys instruction in manual training. At the club meeting on Friday afternoon before we left, the children enjoyed a little time of recreation on the parsonage lawn, where ice cream was served.

The work on the new meeting-house has been making good progress of late, and we left it with the roof all on so that the building is protected. We are hoping to be able to go on with it when we get back the latter part of August. We feel that we ought not to incur any debt and in order to complete it free from debt, we still need $700. We would like to get a picture of this new building in process of construction, but the old meeting-house stands in the way of getting a front view and the trees are too numerous for a rear view, so we will have to wait until we are through using the old church building so that it may be torn down and out of the way before getting a picture of the new one.

We are spending a few days with cousins here at Clintondale, New York, before going on to Vermont where we expect to spend the time until Wilmington Yearly Meeting. Already this cooler more bracing air seems to be making us both feel better.

J. EDWARD RANSOME.

BUT WAIT!

Since the above was set up for printing, all but fifty dollars of the $700 needed for the Oak Grove Meeting-house has been raised! The Women's Missionary Union of Friends in America, has sent $100; our Otoe Indian Mission Sunday School in Oklahoma has sent $25; the Brooklyn, New York Missionary Society has promised $15 and another Friend in New York Yearly Meeting sends $10 more. Still another group of New York Friends have joined hands with Tennessee through a gift of $500 which was accompanied by the following letter to our Board of Home Missions.

"I send you today a draft for five hundred dollars to be used in the erection or completion of the Oak Grove Meeting House in the Tennessee Mountains where J. Edward Ransome is working. This is a part of the proceeds from the sale of our Meeting House property in Stanfordville, Dutchess County, New York, known as Stanfordville Meeting. Friends here feel

satisfied for this amount to be used in this way, that the work that it seemed there was no longer opportunity for us to do here as a separate organization, may go on in another place.....Our prayers go with the aid given."

In this beautiful way, the Oak Grove Meeting House is assured, for the remaining $50 will certainly be found now, and Oak Grove Friends are enriched by a heritage from one of the early centers of American Quakerism.

In this way also, our individual gifts are released for addition to regular budget funds, where they are so much needed. Let us not forget to add them, and so let the gift from Stanfordville Meeting double itself by increasing our gifts to the salary fund which makes all other gifts worth while. R. M. S.

A NEW FASCINATING STORY

"Pen Journeys to Palestine Villages" is the title to a charming story of village life in Palestine written by Mildred E. White. By means of vivid word pictures and intimate descriptions of customs, the writer sets forth the charm, pathos, need and opportunity among the village folk.

This story meets a double need at present. It will be most useful in teaching missions to children. We have never published a story that has more of human interest than has "Pen Journeys." Do not the sub heads of the story excite one's interest and imagination? Here are some of them. "By Donkey Back to the Villages;" "Everybody Cleans up for the Feast Day;" "The Little Blue and Brown Bottle;" "Gymnastics Mistaken for the Cross;" "Whistles Instead of Bells;" "The Village Oven;" "The Evil Eye;" "This Cradle was Occupied."

And it will be helpful as collateral reading for all who will be studying Mohammedanism this year. The Mission study books for this year present the whole Moslem situation in concise and helpful fashion. This is the most timely study for Friends because of our connection with Moslems in Palestine. The following books are recommended for study:

For Men and Women

The Moslem Faces the Future, *Sailer,* cloth, $1.00; paper 60c.

For Women

Moslem Women, *Zwemer,* cloth, 75c; paper 50c.

For Young People

Young Islam on Trek, *Mathews,* cloth, $1.00; paper 60c.

For Intermediates

Shepard of Aintab, *Riggs,* cloth, $1.00; paper 75c.

For Juniors

Fez and Turban Tales, *Blake,* cloth, 75c.

Price of "Penn Journeys" is fifteen cents. Order above books either from Foreign Mission Board or Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana, or Agnes L. Day, Westfield, Indiana.

WORKING OVER TIME WITH UNCLE SAM

Letters Issued Announcing Joint Report of Home and Foreign Mission Boards

On July 15, Uncle Sam's mailbag was filled to overflowing with letters sent out from the Foreign Mission Board office. A letter was addressed to the pastor or key member of every Friends Meeting in the Five Years Meeting, 549 in all, and a second letter was sent to 330 missionary superintendents, committee members and leaders in each yearly meeting. If any pastor, key member or leader failed to receive one of these letters and will notify the Foreign Mission Board office, a copy will be sent by return mail. These letters contain an announcement you will not wish to miss receiving.

WHAT IS IT ALL ABOUT?

What is it all about, you ask? For thirty-one years, the Foreign Mission Board has been publishing annually a report of its activities, an annual review of the work of the Board at home and abroad. From one thousand to fifteen hundred of these Reports have been distributed each year and eagerly read by many more Friends who have been following with interest their investments for the Kingdom abroad. This year, as during the two years just preceding, the Home and Foreign Mission Boards, in the interests of economy, have united in publishng their reports under one cover bearing the title "Joint Report of the Home and Foreign Mission Boards."

This report is filled with interesting and inspiring information. Every one who reads it will be gratified to learn of the progress that is being made on Friends mission fields and will have cause for deep thanksgiving for the part he has had in promoting this work. He will take new courage and will wish to have a larger part in making even greater things possible during the coming year.

In addition to a fascinating story of achievement, the Report contains interesting pictures suitable for use in making posters, charts, statistical tables, financial reports, and a complete directory of missionaries, missionary children, committee members and officers of the Boards.

Every loyal Friend should have a copy of the Report. The pastor or key worker in each local meeting is entitled to a free copy and is urged to make frequent use of the information it contains. Every missionary worker, committee member or superintendent, and missionary society should have a copy for reference. To all except pastors, the Report will be provided for 15c which covers only the cost of mailing. The Report will be off the press in a few days. Send your order in advance and have a copy reserved for you.

During this year, churches, Bible schools and missionary societies will organize for an intensive study of the Moslem World. An unusually helpful set of books have been published by the Missionary Education Movement for a comprehensive study of Mohammedanism. For adults, "The Moslem Faces the Future;" young people, "Young Islam on Trek;" and missionary societies, "Moslem Women," are recommended. Full information concerning these books will be provided upon request. As supplementary reading or as a study book to be used with the Board Report, each study group will wish to become acquainted with "Pen Journeys to Palestine Villages" by Mildred White. It is a fascinating series of incidents related in a most interesting manner concerning the Friends' village work among Moslems. The price is 15c and the book is now ready to be mailed. Another publication soon to be off the press is a "Revised History of the Palestine Mission," which will probably be offered at the same price.

Send your orders at once for Board Reports, Pen Journeys, and Palestine History to AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS, 101 South Eighth Street, Richmond, Indiana.

MISSIONARIES ON VACATION

Two of our Friends Mexico missionaries are spending vacations in the States. Mary Pickett, after spending a week visiting with a brother in Little Rock, Arkansas, has returned to her home in Bloomingdale, Indiana, where she expects to spend the summer with her sister and invalid mother. She expects to return to Victoria before the middle of August in order to prepare for the opening of school. Here is a suggestion to Friends in the homeland. There will be a number of things that Mary Pickett will wish to take back with her, supplies for the Mission Home and Schools. If you would like to help in supplying these needs, write to Miss Pickett, asking for suggestions.

Cora Hendrick, after serving five years as a missionary teacher in the Victoria Schools (and that means serving in numerous capacities) has returned to Los Angeles, California, where she will spend the greater part of her year's furlough. She expects to enter the State University in September for special post graduate work. Adan Mercado came to the States with Miss Hendrick and expects to take up pre-medic work at the same University. Miss Hendrick's address will be 1083 West 35th St., Los Angeles, California.

Miss Roxie Reeve, who returned early last month from the Africa field, is spending several weeks with relatives at University Park, Iowa.

Emory J. Rees and family who returned at the same time, are visiting with Mrs. Rees' mother at Urbana, Illinois.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

IF FAITH FAIL NOT

BY FAUGHN MANLOVE WHITE

Lo! as I journey on either side,
Life's cares, great and small, must need betide;
So dark grows the way, I seek a guide;
With straining sight, ahead I see
A star, so bright, shine out for me;
I can praises sing, despite my lot,
If faith fail not.

Lo! as I journey, I meet success;
Life for the moment is free from stress;
Ease, pride, selfishness, upon me press—
With humble prayer, His help I seek,
And listening there, I hear Him speak;
Thus happier still, my happy lot,
If faith fail not.

Lo!. as we journey, both you and I,
Counts most the spirit with which we try;
A comfort to know, as we pass by,
Naught ever comes to you and me,
But for our best must ever be;
And both weal and woe enrich our lot,
If faith fail not.

New Castle, Indiana.

THE DEVOTIONAL LIFE

BY RICHARD HAWORTH

Jesus said to the Jews: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." Jno. 5:39.

Many times, as an active pastor, I have felt the need of special spiritual refreshing which simple communion with my Heavenly Father did not fully satisfy. A fellow pastor said to me one day that he literally devoured the Word of God in his anxiety to know God better and to lead others into the Way of Righteousness. I no longer wondered at his amazing growth in the ministry. I remembered that Jeremiah said (15:16) "Thy words were found, and I did eat them," and often I wondered if there was not a way by which a hungry shepherd might be able to feed his own soul and be as fully satisfied as the quiet sheep in "green pastures, beside still waters,"

One day I heard Charles L. Goodell, say that when he came home feeling famished, spiritually, after a long, hard day's work he often felt impelled to find rest in the Word of God. Sometimes he would read how David was encouraged at the "sound of going in the tops of the mulberry trees," or how Daniel, after continued prayer, was thrust into the lions' den, or Abraham, giving Lot first choice of all the land, when he knew that God had promised it to him. Some such reading always proved helpful and sent him out with renewed energy and vim for another day's activity in his pastoral ministry.

I began a search for such food for my own soul and in course of time had collected the group of texts given below, from which I find food and comfort many times which completely satisfies and enthuses me for renewed efforts in the ministry.

Just as the four Samaritan lepers who discovered the food left by the fleeing Syrians felt constrained to report their find to the city, so I feel an urgent call to pass on to others these choice texts from God's great storehouse, in the hope that they may become food for many hungry souls.

BENEFICIAL AFFLICTIONS

For affliction cometh not forth from the dust, neither doth trouble spring out of the ground, but man is born unto trouble, as the sparks fly upward. Job 5:6, 7.

My son, despise not the chastening of Jehovah: neither be weary of his reproof: For whom Jehovah loveth he reproveth: even as a father the son in whom he delighteth. Prov. 3:11, 12.

And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom. 5:3-5.

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. * * * Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Jas. 1:2-4, 12.

For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory. 2 Cor. 4:17.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For he maketh sore, and bindeth up; he woundeth, and his hands make whole. Job 5:17, 18.

The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified with him. Rom. 8:16, 17.

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. Job 23:10.

And we know that to them that love God all things work together for good, even to them that are called according to his purpose. Rom. 8:28.

That the proof of your faith, being more precious than gold that perisheth, though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ. * * * If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. * * * But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. 1 Pet. 1:7; 4:14, 16.

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. Phil. 1:12-14.

Jehovah also will be a hightower for the oppressed, a hightower in times of trouble. Ps. 9:9.

I sought Jehovah, and he answered me, and delivered me from all my fears. * * * Many are the afflictions of the righteous; but Jehovah delivereth him out of them all. He keepeth all his bones: not one of them is broken. Ps. 34:4, 19, 20.

A man's goings are established of Jehovah; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for Jehovah upholdeth him with his hand. * * * The wicked watcheth the righteous, and seeketh to slay him. Jehovah will not leave him in his hand, nor condemn him when he is judged. Ps. 37:23, 24, 32, 33.

Before I was afflicted I went astray; But now I observe thy word. * * * It is good for me that I have been afflicted; that I may learn thy statutes. Psa. 119:67, 71.

THE SUPREMACY OF JESUS

Always and everywhere He was the teacher and the preacher, illustrating and applying the holiest principles of religion in ways that exhibited both a sure knowledge of human life and a sublime consciousness of God. These were His without measure and in their display lies His supremacy. No infirmity of intellect nor taint of moral evil puts its veto on His resolution to descry the mystic earth and heaven within Himself. The unspeakable treasure He found there He willed that all believers should eventually own and enjoy. Every obstacle to this miraculous change lost its menace in His conception of love's redemptive omnipotence. Though the language of imagination has to leave much to be supplied by the responding imagination, no candid reader of the New Testament can seriously question that Christ's culminating purpose in the parables, as in His entire ministry, was to establish forever among men the Kingdom of love, truth, beauty and goodness.—S. PARKES CADMAN.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

PEACE PILGRIMAGE OF BRITISH WOMEN

Editor THE AMERICAN FRIEND:

"Do the people of England really want arbitration and disarmament?" asked Mr. Baldwin recently. In reply the women of all parties organized a "Pilgrimage of Peace" throughout the length and breadth of the land. As an American visitor, I fell in with the "Pilgrims" at three different points and became greatly interested in what was truly a nation-wide gesture in in favor of Peace.

The Pilgrims started a month ago from Aberdeen and Carlisle in the North and from Land's End in the West. Other bands came from North Wales; from Norwich and Yarmouth in the East and from Brighton on the South Coast: tramping their way stage by stage to London; scattering literature and holding meetings as they passed. These meetings, were often presided over by the mayor in his regalia or by some other local magnate, were addressed by first rate speakers.

In each local centre women had been at work beforehand, scouring the country in their cars; giving out flags and armlets; explaining the "Resolution;" enlisting the interest of the Vicar, etc., etc., so that on the appointed day, when the dusty band of Pilgrims arrived they would be met by an enthusiastic group of women with flags and mottoes and if possible, with a band of music.

Thus escorted they marched through the streets to some centre, perhaps a nobleman's park, thrown open for the purpose, where on velvet lawns and under spreading ancestral trees, an English tea would be served, introductions would be made and stories of the march exchanged. Then the Pilgrims, their ranks swelled by all the local sympathizers, went forth again with banners flying and band playing to hold the evening meeting.

The scheme of decoration helped immensely to attract public attention. Blue was the dominant note, and blue linen armlets with a white dove of Peace on them were freely distributed to all who would join the march. The more earnest Pilgrims wore a "Tabard" or smock of blue with the same white dove emblazoned on the breast and each "route" had in addition its own distinctive color—yellow, purple, green, orange, pink. They carried also small flags of blue and the route color of their own group. The cars were decorated to correspond so that the procession was gay with color and everyone, man, woman and child, joined in as they passed and followed along to listen to the speeches. All the sections converged on London and last Saturday, June 19th, at least four big processions passed through the streets, all joining up at Hyde Park, where from 20 platforms about 80 speakers addressed the crowds. A glorious midsummer day favored the occasion and all the women's societies co-operating helped to make it a real success.

In looking across the Atlantic we sometimes see nothing but confusion and chaos, but surely in this union of the women of Britain in which high and low, rich and poor took part we may catch a gleam of encouragement for the coming of a warless world.

THE RESOLUTION

"We members and supporters of the Peacemakers' Pilgrimage, believing the law should take the place of war in the settlement of international disputes, urge His Majesty's Government to agree to settle all disputes by conciliation or arbitration, and by taking the lead in the proposed Disarmament Conference of the League of Nations, to show that Great Britain does not intend to appeal to force."

This resolution was presented, with careful explanations, to hundreds of meetings and adopted, with scarcely a dissenting voice in all but *one*. One Kentish village alone rejected it; and this fact speaks volumes in an England even then embittered by strike conditions and torn by the conflict of political strife.

ANNA B. THOMAS.

London, June 21.

NON-ESSENTIALS

Editor THE AMERICAN FRIEND:

Many of us have, no doubt, been grieved at the trivial things which have disrupted the Christian church. After all is it not the small things, the non-essentials, which have been the cause of a lot of the dissension in the church? I know a community which was racked from one side to the other and the church was all but ruined over the question of whether or not the man who mowed the cemetery should feed the grass to his cows. The church just one mile away was riven and torn over the question of who should play the organ. Is it not a disgrace upon the Christian church that such things should be?

Yes, we all admit that to quarrel over such things is foolish, but are we not all more or less inclined to get implicated in the non-essentials? Take, for example, the question of evolution. This question is rocking the Christian church at the present time and many of us have taken sides, but have we ever stopped to ask the question, what difference does it make whether God made man in the twinkling of an eye, or whether it took him thousands of years? The fact of the matter is, we are here and God put us here, and we have a lot of problems, present day problems. Why should we quarrel over what happened in the beginning? Oh, some of us say, we must insist on belief in the Bible. I will grant that, but I have no right to insist that others should hold to my interpretation of the Bible.

Then, there is the question of ceremonialism. While other denominations are quarreling over which ceremony is essential, we Friends hold that none is essential, yet we have to watch lest we may be just as insistent upon having none, as others are for a certain one. We must be careful lest we forget that it is non-essential. If it be true that we are prone to stress the non-essentials, what then is the remedy?

I wish to suggest two remedies. First, I think that a vision of the world need and the all-sufficiency of Christianity to meet that need will in a large measure do away with the trouble over non-essentials. When men see something that needs to be done, and needs greatly to be done, and start in with a determination to do it, they forget a lot of their petty differences. If the Christian church could get a vision of how badly the world needs Christ, we should forget many of the small things that separate us and start to work together for the upbuilding of Christ's Kingdom here on earth.

The second remedy I wish to suggest is a taking on of the spirit of Christ. If we should get thoroughly saturated with Christ's spirit, so much so that we could handle the trivial questions which arise, in a truly Christlike manner, many of our troubles would end. I believe it is only as we have the Christ spirit that we can successfully overcome the perplexing non-essentials.

Now I am aware of the fact that I have not suggested any easy remedies. If we get the Christ spirit, it must be through close communion with him and a thorough searching of his Word. This will mean effort on our part—effort, diligent and sustained. If we get a vision of the world and its dire need, it will not come by sitting down and folding our arms. We must be students of world problems, and the application of Christianity to these problems. While it may take much time and effort to get ourselves and the church to the place where we are above dissension over non-essentials, will it not be worth while in the increased harmony and consequently, in efficiency?

ALFRED STANDING.

Earlham, Iowa.

If any man had a bit of faith the size of a grain of mustard-seed, Jesus felt that he had enough to make a beginning, and if he would only start and keep right on possessing his soul in patience, he would see the day when he would be moving mountains of spiritual difficulty.

—CHARLES R. BROWN.

QUAKERDOM · AT · LARGE

At the Friends Meeting-house, George Road, Birmingham, England, June 26, 1926, John Cash Barlow, son of the late John H. Barlow and Mabel Barlow, was united in marriage to Enid Priestman, daughter of the late Walter and Marian Priestman. Enid Priestman was a member of the Young Friends delegation that was in attendance at the Young Friends General Conference held here three years ago.

Wilfred Conard who, with his family, has been traveling in Europe since last winter, has returned to his home in Lansdowne, Pa. He visited a number of Quaker centers in different countries in Europe and is well qualified to speak on different phases of the work which Friends are now doing abroad and the relation of that work to international problems. Arrangements can be made for him to speak at meetings either through the American Friends Service Committee office or by writing directly to Wilfred Conard.

In memory of the famous Quaker chemist, John Dalton, the building in Victoria Park, Manchester, England, was named Dalton Hall. On July 9 and 10, Dalton Hall celebrated its jubilee and among the many present were Theodore Neild, its first principal, John William Graham who followed, and George A. Sutherland, the present head. Their respective years of service are 21, 27 and 2. The Hall has been the residence of a number of distinguished men, either as members of the University staff or during their student days in Manchester, of whom, the best known to American Friends is B. Seebohm Rowntree.

Charles L. Jessup of Brownsville, Texas, at present in Mexico on business for the Chamber of Commerce, has been teaching, since the beginning of the year, the Business Men's Class of the Methodist Sunday School with attendance ranging from forty to more than seventy. On account of his health he was obligated to resign and the Brownsville *Herald* reports the following as an expression of appreciation for his services: "A handsome Gladstone traveling bag, a combination bag of heaviest and finest leather, was the gift that the Business Men's Bible Class of the First Methodist Church made to Charles L. Jessup, who has been the teacher since the class started, but has recently retired. He has conducted a series of lectures on the Bible which have proven very popular. The presentation was made last Sunday in recognition of his work. The bag is the latest in design, being built in the form of a suitcase, but with separate compartments, and equipped with every possible traveling bag facility. The presentation was made by W. O. Washington, president of the class."

The first Yearly Meeting of German Friends held at Sonnefeld bei Coburg, April 2-5, 1926, has addressed an epistle to all Friends signed by the clerk, Heinrich Becker, as follows: "German Friends, gathered together in Sonnefeld near Coburg for their first Yearly Meeting, feel with thankfulness that they know themselves bound in a living manner with the Society of Friends in all countries. The many friendly greetings, which have reached us from groups as well as from individual Friends in all countries on the foundation of our Yearly Meeting, give us the happy consciousness that we belong to a large circle of fellow travelers. They also lay on us the duty of working all the more eagerly for the realization of God's kingdom. During these days of heart to heart intercourse, we have considered many questions arising in our small movement, we have had the pleasure of receiving new members, and have been led to the realization of the truth that humility, freedom and love are the only powers which can support us, and that from them the only method of dealing with the duties peculiar to our time can come. There was a special meaning for us in the fact that in these days the whole importance of the Gospel message was revealed to us, and the great need of our time in religious, social and economic spheres was spread out before us. We were led to the conviction that only the liberation of the powers of love in the way they were made known by Jesus Christ could remove the existing difficulties, and that only their becoming a part of our lives could enable us to share in redemptive service. We greet all Friends in sincere fellowship."

NEWS OF OUR MEETINGS

The pastor and congregation of Sugar Plain Friends Church, Thorntown, Indiana, extend a cordial invitation to their homecoming on Sunday, July 25, 1926. Extensive plans are being made for an enjoyable day to all who come. The morning meeting for worship will be followed by dinner and a program in the afternoon. "Come worship with us, eat with us, 'reminisce' with us," writes our correspondent.

Beginning Monday following the annual Children's Day, Cedar Creek Meeting, near Mt. Pleasant, Iowa, held a Vacation Bible School for two weeks conducted by the pastor, Samuel Jackson, and his wife assisted by Florence Wood, Louis Trueblood and Neva Brown. The enrollment was 49. At the close all the children voted to have the school again next summer. The pastor will continue with this meeting another year.

Eight members of the Young People's Christian Endeavor Society of the Friends Church at Everett, Washington, attended the Washington and North Idaho Christian Endeavor Convention held at Seattle, June 17-20. The Sunday evening service, June 27, was conducted by four of the delegates who gave most interesting reports. There was special singing by the young people and a well-rendered vocal solo by J. Pierre Carter.

The Friends Meeting at Lewisville, Indiana, held a reception, July 2, for Leslie Shaffer who will work with them through the summer months. A program was given after which games were played and refreshments served and a general good time was enjoyed. The following Sunday, Cradle Roll Day was observed and at the close of the school several children took part in readings and singing. At the meeting for worship, Leslie Shaffer gave an interesting, helpful message to the parents.

Cottonwood Quarterly Meeting was held, June 18-20, at the Homestead Friends Church, south of Clements, Kansas. The occasion was notable, being the fortieth anniversary of the Homestead Meeting. The sessions were well attended and the presence of God was felt in all of them. Friday night, Mr. Parry gave a peace message, and the next morning, William Garrettson, pastor at Barclay, and George C. Wise gave very helpful messages. At night, Fred and Alta Hoyt used their new machine to display and explain pictures of the mission work in Africa. F. Murray Haworth, companion in evangelistic work to George C. Wise, had charge of the singing during the Quarterly Meeting. Special meetings followed conducted by the evangelists when fifty-five homes were visited by them and the pastor, Oliver J. Kelly; five helpful children's meetings were held, and five Bible lessons on holiness were given in addition to the regular evening services. Two hundred enjoyed dinner together at the all-day services, June 27. The preaching was with power, same methods were used, several were saved, and all in the community were helped.

The Center Friends Church located five miles east of Plainfield, Indiana, closed a very successful term of Vacation Bible School with a program on Sunday. Mrs. Ralph Dillon, superintendent, and Lois Huffman, assistant, proved to be very efficient leaders in this work and with the cooperation of the parents the community feels that the school has been a great success. Forty-one pupils were enrolled.

The Elizabeth Fry class and the Men's Bible class of the New Castle Friends Bible School had a six weeks' contest for the largest attendance at all the church services and prayer meeting. The losers, the Elizabeth Fry class, had to do the entertaining. An interesting program was given the men and their families, consisting of piano and violin solos, dialogue and a short playlet, songs by ladies' quartet and a short talk. These were much enjoyed by all present. A social time with refreshments was held in the basement after the program. On July 7, the Ladies of the Friends Church entertained the Ladies of the Baptist Church. An interesting program of songs, violin solo and a playlet was enjoyed. A fine spirit prevailed between the two churches and the Baptist ladies were very grateful for the invitation.

A very successful union Daily Vacation Bible School was recently held at the Friends Church, Russiaville, Indiana. This is the third and largest school which has been held in this place. The pastor of the Friends church, Richard L. Wiles, served as principal and was assisted by the pastors of the Baptist and of the Methodist churches and eighteen other teachers chosen from the six churches which united in the work. The total enrollment of the school was 150 with an average attendance of 116. The closing exercises, which were held July 2, consisted of a review of the work taught in the class rooms and an exhibition of the craft work of the different departments.

Vermilion Quarterly Meeting was held at Vermilion Grove, Illinois, July 9-11 and was a time of unusual interest and blessing. Tilman Hobson, of Pasadena, California, was present and gave the morning message in the devotional meeting, to an appreciative audience. The meeting adjourned at the noon hour for dinner. During the business meeting in the afternoon over one hundred dollars was raised to be applied upon the new Quarterly Meeting tent, which was being used at Newport, Indiana, for evangelistic services under the direction of Carey Barker, pastor, and Tilman Hobson, evangelist.

William S. and Anna K. Kitch, pastors of New London, Indiana, Meeting have accepted the invitation to remain another year. The outlook is very encouraging and the meeting is looking forward to a successful year of work under their leadership.

Motor, Iowa, Vacation Bible School closed its successful second year's term, on June 25, with a public demonstration of the two weeks' work on the following Sunday evening. Forty-six were enrolled in the three departments with seven teachers and assistants. These and others were faithful in the transportation of the children to and from the school. The interest and the daily instruction was considered very helpful. The Young Friends Conference was attended by Leola, Inis, Mae and Mrs. Mary Smith, and Esther and Bertha Vore. The pastor, Henry M. Vore, attended several sessions. The young people occupied the pulpit for the two Sunday evening services following, giving the home meeting inspirational messages from the conference.

The Woodcraft Girls of the Chicago Friends Meeting, under the leadership of Grace H. Winslow, gave a Mother and Daughter banquet at the Church early in June which was well attended. The feast was delicious and was interspersed with songs, yells, and the reading of the Charter of the Council. The guest of honor and speaker was Mrs. Tuttle of Charles City, Iowa, known as the "Iowa Bird Woman," who gave a very interesting and instructive talk. The following Sunday, David M. Edwards, president of Earlham College, was present and preached a helpful sermon. Suburban Day, June 13, was unusually busy including the Children's Day program of songs, recitations, a biblical play and remarks by Robert H. Dann of Salem, Oregon. Frank McKibben, secretary of Religious Education of Chicago schools, gave an earnest, helpful message at the morning meeting, and special vocal numbers were given by Ruth Hadley Dennis and Emma H. Hadley. In the afternoon talks were given by Sylvester Jones, secretary of the Cooperative Missionary Work in Cuba, and Robert H. Dann, son of Arthur Dann of England. At the last missionary meeting of the church year, held at the church, Dr. Elizabeth Shapleigh of Philadelphia, a medical missionary to China, at home on furlough, was present and spoke of China's great need and of the work being done there.

A CORRECT STATEMENT

Editor THE AMERICAN FRIEND:

I certify that the following is a correct statement of the expression taken at Oregon Yearly Meeting June Tenth, 1926, during the regular annual session on the substitute proposition of Levi T. Pennington offered in place of the report of the Committee appointed in 1924 to consider the matter of the changes in leadership of the Five Years' Meeting desired by Oregon Yearly Meeting:

Quarterly Meeting	Percentage on the Basis of Membership			
	For	Against	For	Against
Tacoma		10		9
Boise Valley..		19		25
Portland	5	46	1.57	18.43
Salem	12	46	3.93	15.07
Newberg	80	41	17.85	9.15
Total	96	163	23.35	76.65

The expression on the adoption of the report of the Committee was as follows: For 169; Against 112.

(Signed)

EDWARD MOTT, *Clerk of Yearly Meeting.*

Miss Lulu D. Erwin, representing the Chicago Office of the American Mission to Lepers, whose motto is "Help those who cannot help themselves," was also present and gave a most interesting account of this work which is being carried on in different parts of the world, illustrating her talk with photographs. Eighteen new members have been added to Chicago Meeting during the past year.

Any young Friend who has never attended a Quarterly Meeting should do so. I had never attended before, and now I speak from experience and with conviction. As we all know, Friends, here and abroad, are noted for their simplicity of heart and sincerity of effort in searching after the truth and in their endeavor to live their every-day lives as Jesus lived among men. The general topic of discussion at Quarterly Meeting was "What can we do to encourage young people to join and attend the Christian Church in general and Quaker Meeting in particular? What can we do to make Christian living seem desirable to our neighbors and friends?" In the charming old brick Meeting House at Lincoln, Virginia, with its trees and flowers all around and the bees humming drowsily in the summer sunshine, we were told again the facts of a Christ-like life. We were urged to manifest openly the joy that Christ's teachings had brought into our lives, to show a smile and a happy countenance to others, and to bear witness to the fact that Christianity had made us happy and given us peace of mind.—I. A. H. in *The Interchange.*

Friends are invited to attend the Quaker Centennial celebration of Back Creek Monthly Meeting at Greensboro, Indiana, to be held next Sunday, July 25. Chas. E. Hiatt will preach at the morning meeting for worship. Following a basket dinner at noon, an "old fashioned" program will be given, beginning at two o'clock, including the history of the four local meetings. In the evening at 7:30 an old time Quaker wedding will occur.

QUARTERLY MEETING AT PLEASANT GROVE

Pleasant Grove Quarterly Meeting was held at Pleasant Grove Church near Hutsonville, Illinois, June 25-27, 1926. The presence and ministry of Orville Cox, pastor of Pilot Grove Meeting, near Ridge Farm, Illinois, at four different sessions, was much appreciated and esteemed to be in the ordering of the Lord, and all Christian hearts rejoiced in the assurance that God was in the midst.

There were good delegations both Saturday and Sunday from the other meetings of the Quarter. The business was transacted in a way becoming the children of the Lord.

The bountiful basket dinner on Sunday,

spread beneath the shade of the trees on the church grounds, was enjoyed by a large company who also indicated in the spirited praise-service at the opening of the afternoon meeting that the labor had not been merely "for the meat that perisheth but for that meat, which endureth unto everlasting life."

At the closing service, on Sunday night, for which Orval Cox could not remain, the congregation were glad to hear a message from Will Beard, a young man who grew up in this community but has been engaged in missionary work in southeastern Missouri for two years past.

Pleasant Grove Meeting has enjoyed a number of special days during the year. Under the leadership of the pastor, Mary A. Fox, appropriate and spiritual programs were put on for Easter, Mothers' Day, and Children's Day.

We are praising the Lord for His leading, in enabling us to reopen the work at West Union where the doors had been closed for about two years, and Lee M. Guyer has been preaching to appreciative audiences, once a month during the summer. He also has had pastoral care of Friends Grove Meeting near Greenup, the past year.

AMO VACATION SCHOOL

A Vacation Bible School was held this year at Amo, Indiana, with splendid results. The enrollment was ninety-two with an average attendance of seventy-two. Thirty-nine pupils and workers were neither absent nor tardy. Twenty-two persons furnished transportation.

The women of the different churches provided lunch for the kindergarten each day, which was much appreciated by workers and children. Another feature of the program each day was a penny offering by the children for Riley Hospital amounting to $7.86.

The closing exercises were given on Sunday night, June 13, in the high school auditorium to a large and appreciative audience. The exercises consisted of a worship program, followed by each department giving a demonstration of work done.

A piece of work by the intermediates deserves special mention. This department prepared a map of the wanderings of the children of Israel, and a chart showing the genealogy of the Hebrew people. A copy was presented to each Sabbath School of the town. A free will offering was taken amounting to $15, which was divided between the three Sabbath Schools for their children's day funds. At the close of the program Miss Lois Shirley, on behalf of the faculty, presented to Ethel Bond, the superintendent, a large and beautiful picture "The Child Jesus," which she greatly appreciated. To the faithful and untiring efforts of Ethel Bond much credit is due for the success of the school. She was ably assisted by her loyal faculty.

CHESTER VACATION SCHOOL

A very successful Daily Vacation Bible School of three weeks duration has just closed at Chester, Wilmington Yearly Meeting. This is the fourth summer for this project, and it is a source of renewed interest on the part of the whole community. The enrollment was 47 and the average attendance 39. There was great stress upon Bible memory work and a serious ambition on the part of the children to accomplish as much as possible. The hand-craft has proved most stimulating. We govern it by this principle, everything made must be useful, and each child makes something for missions or some one else, as well as some article which he may keep. We have three departments: Kindergarten, Primary, and Junior. The display of the hand-work showed what may be accomplished when all the little fingers are kept busy. There were toys and pictures, schoolbags, oil-cloth and gingham aprons, boxes, stilts, bird-houses, decorated candles, a model home, dolls dressed, egg and sandwich baskets of reed, and old-fashioned chairs recaned. The teaching force was entirely volunteer, donated for the love of Him who said "Let the children come unto me." No project has required such sacrifice or disseminated such a spirit of co-operation. One immediate by-product is the demand for a children's choir. So great was the appreciation on the part of the patrons that at the close of the closing exercises the leader was presented with a handsome silver gift.

Try a Daily Vacation Bible School, it will work wonders. You will discover new teachers. It will revitalize your regular Sunday School efforts and radiate a love for the Church and its work that will more than pay for the sacrifice it costs.

GOLDEN WEDDING OCCASION

More than two hundred and fifty relatives and friends of Josiah H. and Rachel L. Gray met in Long Lake township park, eight miles west of Traverse City, Michigan, at noon on June 28 to celebrate their golden wedding anniversary. The happy couple was accompanied by the original bridal attendants, Mrs. M. L. Lake of Lake Ann, bridesmaid and Daniel Pratt of Traverse City, the best man.

Preceded by two little flower girls the party approached the elevated altar through an aisle of small children who held gold colored streamers and scattered roses and daisies in the pathway. Gervas A. Carey, pastor of the local church, read a suitable golden wedding ceremony followed by a brief address and prayer. The Ladies' Aid Society, relatives and other friends presented a purse of fifty dollars in gold which was swelled to sixty-five by individual gifts.

Following greetings and congratulations from friends a picnic dinner was served. The bridal table was beautifully decorated. By the wedding cake stood a large square galss dish filled with strawberries as the same dish had appeared at the original wedding dinner in an adjoining county.

The Grays have lived in the Grand Traverse region since early childhood. They moved into Long Lake community over ten years ago and have endeared themselves to everyone. They joined Friends by request and are faithful supporters of all Christian activities. Their youthful spirits are an inspiration to all who know them.

INTERNATIONAL SUNDAY SCHOOL LESSON

August 1, 1926

The Deliverance at the Red Sea. Exod. 13:17-22; 14:10-16.

Golden Text: Jehovah is my strength and song, and he is become my salvation. Exod. 15:2.

Devotional Reading: Psalm 37:1-7.

Reference Material: Psalm 78:12-14. Hebrews 11:29.

Topic for Young People and Adults: Divine and Human Leadership.

Intermediate and Senior Topic: How a Nation of Slaves Was Set Free.

Daily Readings

M.—Guided by Jehovah. Ex. 13:17-22.
T.—Israel's Fear and Moses' Faith. Ex. 14:15-22.
W.—The Deliverance at the Red Sea. Ex. 14:10-14.
T.—The Egyptians Destroyed. Ex. 14:23-31.
F.—The Song of Deliverance. Ex. 15:1-10.
S.—The Song of Triumph. Ex. 15:11-21.
S.—Security through Faith. Psa. 37:1-7.

Between the Lessons. The Israelites, while partaking of the Passover feast, were prepared for flight. When the death of the first-born awakened the wail of distress throughout the land, "We are all dead men," they promptly complied with Pharaoh's urgent request: "Rise up, get you forth from among my people. Take your flocks and your herds, and be gone." All that Moses had ever asked was thus granted.

The deliverance at the Red Sea, coming at a critical point in their history, was rightly regarded by the Hebrews in later years as one of the most significant events in all their experience of Jehovah's aid. Its importance in their minds is shown by the fact that it is one of the few events of Hebrew history that is recorded in both a prose and a poetical version.

This account of the freeing of a nation of slaves illustrates some of the methods of divine leadership, and factors that make for success in human leadership, in the life of men and of nations.

Divine Leadership:

(1) 13:17, 18. Of the two roads to Canaan, God led them by the "long-short" way of the wilderness, rather than over the "short-long" coast road. This was guidance by the use of reasons which a discerning man like Moses could appreciate, and the force of which later history demonstrated.

(2) 13:21, 22. Arabian and Persian caravans have the habit of carrying at the head of the march braziers of burning wood raised on poles. Without these braziers the members of the caravan far in the rear might lose their way. In the "pillar of cloud,—pillar of fire" Jehovah thus employed a form of guidance to which they were accustomed, rather than some novel method which they might have difficulty in understanding.

(3) 14:15. *Jehovah said unto Moses.* Direct communication of His will to the mind of the human leader was another form of God's leadership.

(4) 14:21. *A strong east wind.* The regular forces of nature ministered to the aid and guidance of those who were following God.

Could we not discover the divine leadership in life today, personal and national, if we but had the consciousness of God which was the best characteristic of the Hebrews?

Human Leadership:

(1) 13:19. Moses was loyal to the leaders of the past, and made helpful use of their vision and faith.

(2) 14:13, 14. In the face of the unreasoning terror of the frightened people, Moses counseled courage, because he had not forgotten so soon, like the others, the One who had already done such great things for them. Like a battle cry, his words ring out.

(3) 14:15. By prayerful dependence on God, as well as by the display of courage, Moses was showing himself a true leader.

(4) 14:21, 27. By this symbolic act, Moses pointed the gaze of the people to the power of God, thus leading them to perceive His invisible hand in all these events, and making them conscious of God in all their history.

What a splendid testimony to the harmonious cooperation of divine and human leaders is this statement: "And the people believed in Jehovah, and in his servant Moses." 14:31.

WENDELL G. FARR.

Wilmington College.

BIRTHS

COWGILL—To Parker and Olive West Cowgill, near Hillsboro, Ohio, May 5, 1926, a daughter, Mary Jean.

GULLEY—To Emmett W. and Zoe Gulley, Poughkeepsie, New York, July 11, 1926, a son, Ross Stephen.

TAYLOR—To Russell and Esther S. Taylor, New London, Indiana, June 20, 1926, a daughter, Ethel Virginia.

WINNER—To G. Hubert and Julia Hull Winner, Gasport, New York, June 26, 1926, a son, Roger Hubert.

MARRIAGES

THORNBURG-MILLS—At West Newton, Indiana, June 25, 1926, Beulah C. Mills and Russell W. Thornburg. Clarence E. Pickett, minister.

DEATHS

ANDREWS—At Denver, Colorado, April 22, 1926, Alice Edith, wife of Virgil R. Andrews, and daughter of Franklin H. and Anna Newsom Barker, aged 27 years. She was a member of Danville, Indiana, Friends Meeting and an earnest Christian.

COWGILL—At her home near Hillsboro, Ohio, July 10, 1926, Ellen Parker Cowgill, wife of Jonathan B. Cowgill, aged 75 years. She was a valued member of Fall Creek Meeting in Wilmington Yearly Meeting.

HARVEY—At her home in Harveysville, Kansas, June 3, 1926, Marinda Caroline Harvey, in her 78th year. She was a member of Friends by convincement and acquired some of the sterling worth and peace-loving traits of the Society.

HAYWOOD—At his home near Hillsboro, Ohio, June 14, 1926, Joseph Haywood, a member of Fall Creek Meeting in Wilmington Yearly Meeting, aged 67 years.

HODSON—At Newberg, Oregon, July 1, 1926, Levina M. Scott, wife of John W. Hodson in her 55th year. Born near Fairmount, Indiana, and married in 1886, she moved with her husband two years later to Oregon. The husband and four children survive her. She was a faithful follower of Christ, a loving, devoted wife and mother. During eight years of affliction she manifested a beautiful Christian spirit.

PAINTER—At his home in Barclay, Kansas, June 2, 1926, Edmund Franklin Painter, son of Mordicai and Mary Painter, in his 79th year. Born in Green County, Ohio, he was a lifelong memebr of Friends, and an earnest worker always interested in the activities and welfare of the church and the community.

SCOTT—At the University of Illinois Hospital, Champaign, Illinois, May 31, 1926, Lydia A. Scott, wife of Thomas L. Scott. She was a member of the First Friends Church at Indianapolis, Indiana, and here funeral services were held and interment was made.

WEAVER—At her home near New London, Indiana, July 5, 1926, Jennie, widow of Peter Weaver, aged 68 years. She was a member of New London Monthly Meeting. Six sons and three daughters survive her.

WOODARD—At Wichita, Kansas, June 25, 1926, Stanton F. Woodard, son of Silas H. and Emily Woodard, in his 82nd year. Born at Coloma, Indiana, a birthright member of Friends, he early accepted Christ as Savior and was always much interested in the work of the church, faithful in attendance and loyal in its support. Strength of character and firmness of purpose were well developed traits. In 1874, he married Martha E. Kemp and to them four sons and one daughter were born, all of whom survive him.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

WANTED

Young Married Couple, September 1st, to farm 90 acres rich land 15 miles from Indianapolis on paved road and near village. Good buildings, electricity, silo, tractor. Will hire, rent on thirds or fifty-fifty. Splendid opportunity for an energetic couple. Address A. B. % THE AMERICAN FRIEND.

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The American Friend

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